

संत (सज्जन) के लक्षण
The Characteristics of a saintly devotee (*sajjana*)

8> शुचि

A Devotee (*sajjana*) is Clean (*śuci*)

Continuing with Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda's delineation on the twenty-six qualities of a devotee, in this article from *Sajjana-toṣaṇī* (Vol.20, Issue 8) published in 1917, Sarasvatī Ṭhākura explains the quality of *śuci*, or cleanliness, in a devotee and concludes that only a devotee can truly be clean and pure and what is true conception of purity_

-ॐ विष्णुपाद श्रील भक्तिसिद्धान्त सरस्वती ठाकुर प्रभुपाद

—By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhūpāda

रुचिके भेदसे शुचिकी धारणा भिन्न-भिन्न प्रकार की होती हैं। एक जिसे शुचि कहता है, दूसरे उसे अशुचि कहते हैं। अन्याभिलाषी जिसे पवित्र समझ कर शुचि मानता है, भगवद्भक्त उसे शुचि स्वीकार नहीं करते।

The conception of purity (*śuci*) varies greatly depending on one's *ruci* (inclination). What one considers pure, another might deem impure. The materialist, driven by desires other than to serve Śrī Śrī Rādhā-Kṛṣṇa (*anyābhilāṣī*), may perceive something as sacred, yet a devotee of Bhagavān does not recognize it as such.

कर्मों जिसे शुचिकी संज्ञा देता है, सज्जनगण उसे कदापि शुचि नहीं मान सकते। अहंग्रोपासक निर्भेद ब्रह्मज्ञानीके विचारसे जो शुचि है, सज्जनोंके विचारसे यही अशुचि है। कर्म और ज्ञान-शास्त्रोंमें निर्धारित सदाचारको सज्जनगण शुचि स्वीकार करनेके किये बाध्य नहीं हैं।

What a *karmī* regards as pure is often far from being pure in the eyes of the saintly devotees. Similarly, the so-called *śuci* of an *ahaṅgrahopāsaka* (one who worships the self as non-different from the impersonal Brahman) is considered *aśuci* (impure) by the *sajjana* (saintly) devotees. The norms of purity prescribed by the *karma* and *jñāna śāstras* do not compel the saintly devotees (*sādhus*) to accept them as absolute.

सज्जन पुरुषोंका कहना है—जिस जगह हरिकथा नहीं होती, वही स्थान अशुचि है; जिस कालमें हरि की सेवा नहीं होती, वही काल अशुद्ध है। जो पात्र (मनुष्य आदि) भजनके अनुष्ठानसे विमुख है, वही पात्र अशुचि है। महाभारत, रामायण और वेद परम पवित्र ग्रन्थ हैं, क्योंकि इनके आदि, मध्य और अन्त सर्वत्र ही श्रीहरिका गुणगान है। हरिगुण-गानके कारण ही इनकी पवित्रता है।

The devotees say—That place where *hari-kathā* is absent is inherently impure. That time in which the service of Śrī Hari is neglected is inauspicious and polluted. That person who turns away from the practices of devotional service (*bhajana*) is, by nature, impure. The *Mahābhārata*, *Rāmāyaṇa*, and the *Vedas* are celebrated as supremely sacred scriptures. Why? Because their beginning, middle, and end are imbued with the glorification of Śrī Hari. Their sanctity arises from their essence—*hari-kathā*. True *śuci* is thus inseparably linked with Śrī Hari and His glorification. Where His name is sung, where His qualities are discussed, where His service is rendered—there, and only there, is purity found.

सज्जन पुरुष कहते हैं—जहाँ हरि-कथाका आदर नहीं है, वह स्थान अशुचि है। भगवान् ही शुचिके एक मात्र आधार है। जहाँ भगवत् चर्चाका अभाव है, जहाँ भगवत् सम्बन्ध-शून्यता है, वह विषय अशुचि है। मायिक दृष्टिकोणसे कर्मोत्पन्न जल-अग्नि और सूर्यको शुचि मानते हैं; वास्तव में उनमें हरि सम्बन्ध नहीं देखनेसे ये कभी भी शुचि नहीं माने जा सकते हैं।

The saintly sages declare—That place where *hari-kathā* is not respected is inherently impure. Bhagavān alone is the sole foundation of purity. Any subject devoid of connection to Hari and where there are no discourses about Bhagavān, by nature, that place is impure. From a material perspective, the *karmīs* perceive water, fire, and the sun as pure. However, in the absence of a connection to Śrī Hari, these can never be truly considered pure.” [Note—Purity is not an inherent quality of objects or elements in the material realm; rather, it is determined by their relationship with Bhagavān.]

सज्जन पुरुषोंका कहना है—कृष्ण सम्बन्धरहित प्रत्येक विषय अशुचि है। कृष्ण ही सम्पूर्ण शुचिके केन्द्र हैं और कृष्णभक्त ही यथार्थ शुचि है। कृष्ण-सम्बन्धी वस्तुएँ शुचि हैं और कृष्ण-सम्बन्धरहित वस्तुएँ अशुचि हैं। वर्णके विचारसे लौकिक व्यवहार में जो सब शुचि अशुचिकी धारणाएँ हैं, ये तात्कालिक हैं और वैष्णवोंकी शुचि धारणा नित्य शौचाचारसे पुष्टि होती है, जिसमें नित्य-कल्याण निहित है।

The *sajjana* (saintly devotees) further assert—Every object devoid of a connection to Śrī Kṛṣṇa is impure. Kṛṣṇa is the center of all purity, and only those devoted to Him are truly pure. Objects related to Kṛṣṇa are sacred, while those lacking such a connection are impure. In worldly dealings, notions of purity and impurity based on caste (*varṇa*) or social customs are temporary and circumstantial. However, the conception of purity held by Vaiṣṇavas is rooted in eternal principles and conduct of cleanliness (*nitya-śaucācāra*), which are imbued with the essence of eternal well-being (*nitya-kalyāṇa*).